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OUR SUNDAY VISITOR

A NATIONAL WEEKLY

THE HARMONIZER

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PRICE ONE CENT (50 CENTS THE YEAR)

Volume VII. HUNTINGTON, INDIANA, OCTOBER 20, 1918. Number 26

A Short Chat With Many Americans---by the Editor

"I never knew a better Christian in my life than the Catholic priest who was my messmate. He was a fine man, and out of my associations with him I realized that instead of questioning the Catholic attitude we had better study why the Catholics cling to their great basic truths."—Chaplain Jesse Dancy, Chicago, Methodist.

If Chaplain Dancy had known twenty priests intimately, he would be able to say about all of them what he says about his one priest messmate, probably the *only* priest he ever got very near to.

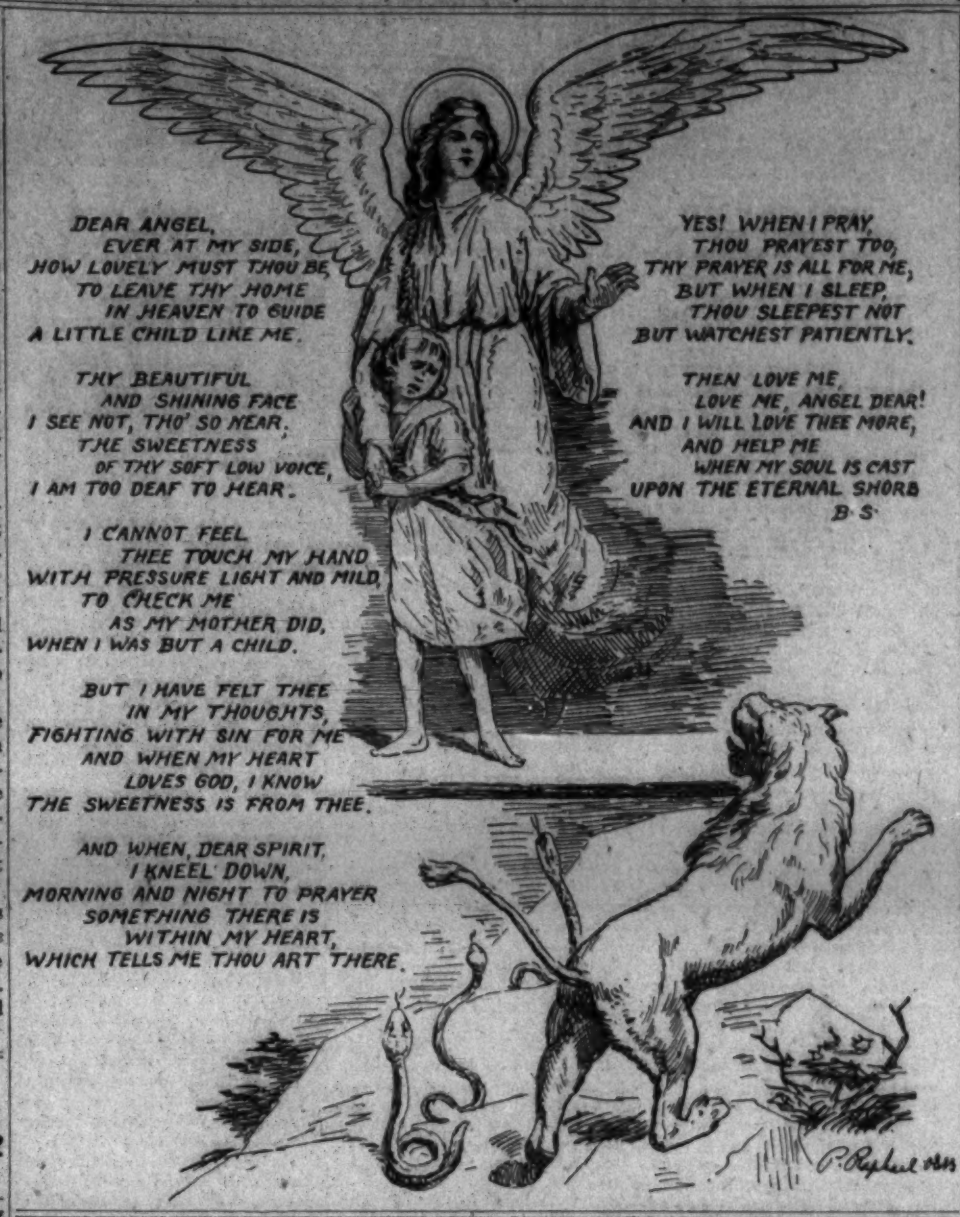
Why even the writer, who is too busy to get closely acquainted with anybody, who, on that account, is a poor mixer, has had just such encomia passed on him by preachers and non-Catholic business men. What would these same gentlemen think and say about the thousands of finer specimens of the priestly character if they enjoyed the pleasure of intimate acquaintance?

Some of the most intimate friends of Teddy Roosevelt, William H. Taft, and other Presidents were priests; they were not *political* friends, but of the kind that one can confide in and implicitly trust.

Converts to the Catholic Church will say that there is nobody like Father ———. He is the only priest they ever sat and conversed with; before meeting him they would rather be introduced to Bill Haywood or Bill, the Kaiser. The *real* article is so different from the *ideal* they had held so long.

Ministers have been trained in prejudice, as many whom we have quoted in the past readily grant. Most of the information they received about the priesthood, as about the Church, in general, was served (at least originally) by one who had a grievance against the Church, which discharged him; an ex-priest, who, following his prototype, Judas, betrayed his Master *for a consideration*. Get acquainted with a *real* priest, and see if you will not soon find yourself speaking of him eulogistically.

Next week we shall let you read not merely of a minister's *change of heart* towards the Catholic priesthood, but of his *change of faith* because he did what Chaplain Dancy suggests above—he "studied to see why the Catholics cling to their great basic truths. [The story of this minister's conversion—two months ago—will be run on page 3, beginning next issue.]



Americans Are Well Fed, But Do Not Receive Nourishment

By Alfred W. McCann.

II.

FOOD FOR HEALTH OR DISEASE?

Live stock and crops are fed according to fixed laws. Infants and children, men and women, are fed in ignorance and caprice.

Our daily food, less understood after years of agitation than the referendum or the fourth dimension, is so masked in mystery that scarcely one in ten thousand can give a definition of the phrase.

To the housewife and those dependent upon her judgment for health and life nothing is more vital, yet few are the homes in which the simple laws of nutrition are applied.

Babies are born every day, and every day children are fitted for school. Though food is their first and most important necessity, its knowledge is chiefly confined to owners of stock farms, producers of prize sheep, horses, poultry, hogs and blue ribbon cows.

Intelligent herdsmen apply their knowledge of its meaning and measure results according to fixed operations. They know the growth, development and vigor of their animals depend upon the operation of clearly defined and inviolable laws.

They make a business of feeding for certain desired ends. To them pure food is not a mystery. It is the means whereby they supply proper building materials to the physical needs of the creatures in which their money is invested; the instrument with which they may prevent disorder and sickness among their herds, flocks, kennels and litters.

The average farmer, as far as his soil is concerned, instinctively recognizes the meaning of pure food. He knows if he does not supply his vegetables and grains with the right kind of soil food he will reap a stunted and a feeble crop, or suffer a crop failure.

The United States Government has developed around this truth one of its costliest departments, the chief of which, in the person of the Secretary of Agriculture, is a member of the President's cabinet.

That live stock and crops should receive the benefit of man's interest in pure food, while thus far in the affairs of our national development, infants and children do not, is symbolic of the soul-sickness of the world.

Woman's interest in pure food has not yet crystallized, though she has love instead of commercial expediency to inspire her. Is love less potent than profit?

Thousands of untimely deaths, the true causes of which are rarely suspected, are occasioned by pitiable ignorance of the simplest of God's laws, yet upon its serene though neglected splendor beams the infinite love of the Creator.

The Journal of the American Medical Association declared, July 20, 1918, that when the announcement was made by the Bureau of Child Hygiene of New York City that between 12 and 15 per cent of its school children are underfed, it was received with skepticism by some and with surprise by others. The world refuses to believe.

(Continued on Page Four)

When There Was No Red Cross Society At Work

ANGELS OF MERCY.

By General Gibson.

"When I was a young man, before the great struggle between the North and South, I must say that I was somewhat prejudiced against the Catholic Church. I used to picture to myself Heaven. I imagined it was a grand place, grand beyond description, because it was the dwelling place of the King of Kings, the Lord of Lords, as well as of all good Protestants. Of course, I couldn't see any reserved seats for Catholics. They, in my opinion, had no business there.

"Well, the cry came, 'To arms!' I had the honor of commanding a regiment, the Forty-ninth Ohio Volunteers. After a day's engagement with the enemy, in which my regiment took an active part, and after our forces were badly beaten, I looked out from headquarters, which were located on an eminence, upon the scene of conflict, and through my field glass I could see black-robed figures going around among the wounded and dying soldiers. I immediately ordered my aid-de-camp to go down and see who those black-robed figures were, and report as soon as possible to me. He soon returned almost breathless, and exclaimed: 'O General, it was a heart-rending sight. The figures are those of Sisters of Charity, who are going around ministering to the wounded and dying soldiers. The self-sacrifice of these noble bands of women would bring tears to the heart of stone.' I was amazed, and concluded to make a personal investigation. I went down into the scene of the great conflict, accompanied by some of my staff officers. I didn't have to go far before coming across a black-robed figure that was cold in death. The heroine of heroines died at her post. She was not regularly mustered into the service, she received no pecuniary compensation; what a reward will be hers. This noble woman was called to her eternal reward. Her companions were still engaged in succoring the wounded and dying. When I saw this with my own eyes on that eventful day I returned thanks on my bended knees to the omnipotent God for opening my eyes to the sublime grandeur of the Roman Catholic Church. Those grand women did not ask the suffering soldier to what church he belonged, or whether he belonged to any; neither did they stop to inquire the side to which he belonged. They were performing their God-given mission. They aided those who wore the blue and gray alike. The black and white were all treated alike by them. I had the great pleasure of witnessing some members of this order subsequently in our hospitals, nursing with their tender hands the suffering soldiers. They braved all dangers, and had no fear of contagious diseases. Oh, how often have I prayed since that God may forgive me for my first impression of the Catholic Church. I saw that Church in its true light that day on the battlefield. I saw Heaven as I now believe it really is, and saw in it one of the largest apartments, one I never in my imagination saw before, the Catholic apartment."

Christ Guards His Church Against Error but He Foretold that Scandals Would Arise

From "GOD AND MYSELF"—By Martin J. Scott, S. J.—P. J. Kenedy & Co.

There are many sincere people who really believe that the Catholic Church has a record which disqualifies her as the true Church. They point out instances in history which seem incompatible with an organization that represents Christ. This is worth looking into.

First of all, I wish to say that if the Catholic Church were what she is represented to be by her opponents, we Catholics would be as eager as they to destroy her. If the Catholic Church is a hundredth part as bad as she is pictured by her enemies, she cannot be the Church of Christ.

I am far from holding that there were no abuses in the Church. But they were the abuses which more or less had attached to her from the beginning, and which Christ foretold.

Christ guaranteed His Church against error, not against scandal. His own little Church of twelve had abuses, for Peter denied Him and Judas was a thief and a suicide. But apart from the abuses of human weakness, which have always characterized the Church, her Reformation enemies accused her of crimes and teachings which were absolutely without foundation.

Well, what about history, you say, can we not trust history, and does not history point out manifold abuses and evils in the Church at Rome? To this let me say that many a scholar who consulted history in order to substantiate charges against the Catholic Church has ended by becoming a Catholic himself. Can we not trust history? Yes, history that is really history, but you cannot trust the history of an adversary. Suppose in this great world war which is now waging you read only what one side has to say, what would you think about the other? There are millions of people who have never got a bit of information about the Catholic Church except from hostile sources.

History is now being rewritten. Scholars who go deeply into the matter are unanimous in their verdict that the Catholic Church has been consistently maligned during the past four centuries. This is so evident that a number of distinguished writers have declared that history has been distorted in order to uphold the sects opposed to the Catholic Church. I cite in proof of this statement one notable name, Dr. James Gairdner, the foremost authority today in matters pertaining to the Reformation period in England.

Dr. Gairdner, who is not a Catholic, had access to all the state papers and documents bearing on the Reformation and afterwards, and he shows conclusively that the facts were altogether misrepresented and even falsified. Here is a man who had unusual opportunities for research: he was not a Catholic, he was under the prevailing English prejudice against the Catholic Church, yet the results of his scientific investigations make it evident that history was perverted to defame the Church of Rome and to aid the cause of the Reformation.

John Henry Newman says the same thing. His testimony should count, for he was a Protestant of Protestants. For years he opposed the Church of Rome. In studying history to get facts to justify his position, his eyes were opened. He saw a great light and had the courage to follow it, even though it led him into the Church he opposed, and of which he afterwards became the great champion.

Can you imagine that a man of Newman's lofty intellect and pure life would embrace the Catholic faith if it were what people outside that faith declare it to be! In the chapter entitled "How so many are in error," you will find further data bearing on this point.

But were there no abuses in the history of the Church? Many, very many, enough to wreck her if she were not divine. Christ foretold that there would be scandals in the Church and warned His followers against them. Our Lord did not guarantee His Church against evil members, but against false doctrine. He plainly states that the wheat and cockle will grow together until the harvest. He established His Church for sinners. That is what the sacraments are for—to reclaim the sinner and to sanctify the just. His mission on earth was among sinners—witness Magdalene, the woman of Samaria, the penitent thief. Even among the chosen twelve there was a thief and traitor.

Real Education Postulates a Proper Religious Training

By Rev. H. C. Hengell, Madison, Wis.

Our country is spending its treasure and sacrificing the lives of the flower of its manhood in order to make America, and possibly the whole world, safe and secure for democracy; that is to say, for self-government by its own people.

To make the world safe for democracy is a splendid thing only in case democracy, the self-government of the people, is first made safe for the world.

Democracy, self-government, can be made safe for America and the world only by the proper education of the common people.

Proper education means more than physical culture and individual and social hygiene. Good health is a great natural blessing, but considered alone, it means only animal, not human, development.

Proper education means more than mental training. Knowledge is excellent. "Knowledge is power." But knowledge alone only enables the rascal to be a greater rascal.

Proper education means more than attempted moral training without religion. To attempt moral training without the help of religion is essentially useless. Moral training presupposes the sure knowledge of duty, duty that not merely impels but compels submission. A knowledge of duty that compels submission under any and all circumstances can arise only from the firm conviction that back of duty is God from Whom there is no possible escape. Confronted by duty, it is only the fool who can believe in his heart that there is no God.

Proper education means physical, plus intellectual, plus moral, plus religious training. Religious training is the crown of proper education.

Without God, education is a farce. Without education democracy, self-government, is only a delusion leading to anarchy. In his farewell address to the American people, George Washington wisely said: "Both reason and experience forbid us to expect that national morality can prevail in the exclusion of religious principles." If the time should ever come when our people as a whole abandon the fear and love of God, then the American Declaration of Independence will soon become a mere scrap of paper, and democracy will be the prey of Bolsheviki and other Wobblies (I. W. W.), whose slogan is "Neither God nor Master." To make democracy safe for America—as also for Heaven—every encouragement must be given by patriotic Americans to the positive religious training of democracy. Our government's necessary neutrality towards religious agencies or churches does not mean indifference to religion itself. The spirit of America is to encourage all its citizens to practise their religion without the fear of official or popular interference. Religious bigotry and anti-Catholic or anti-religious organizations are deservedly condemned as un-American by all red blooded and fair minded Americans. Complete religious freedom and no taxation of property or life without representation are the two great cardinal principles of Americanism. To make the world safe for democracy autocracy must be crushed. To make democracy safe for the world sound religious convictions and practises must be made popular.

Glowing Tribute to Woman by a Bishop of Brazil

Mgr. Pinto DeCampos, Bishop of Para, one of the most zealous members of the hierarchy in Brazil, is also numbered among the distinguished writers of that country. We present a page from one of his charming works:

"What noble being is that who, after having vivified with her own blood the new-born babe, nourishes, caresses, smiles upon it, teaches it to prattle, to walk, and to pray? It is a woman—a mother.

"What beautiful form is that—beautiful in mind and body, whose perfection reveals the power of the Almighty,—that strong heart which generously represses its natural impulses in order to attain perfection? It is a woman—a virgin.

"What blessed creature is that, the gentle companion of man in his sorrows and in his joys—who counsels him, encourages him, refines him, and loves him, who formed of love and devotedness, lives by loving? It is a woman—a wife.

"Who is that affectionate being that takes her stand by the pillow of old age, soothes its sorrows, alleviates its long hours of suffering, closes the eyes whose light has fled, the ears deaf for evermore, the lips that never again shall open? It is a woman—a daughter.

"Who is that heroine traversing the field of battle, like an angel of peace, in order to relieve the dying, heedless of the leaden hail or cannon's deep mouthed roar,—that heroine who is present wherever disease holds sway, where infancy is to be instructed, where pain is to be assuaged, and tears to be dried? It is a woman—a Sister of Charity.

"What celestial form is that, so like a delicate perfumed flower, although endowed with a more than human power singing canticles of praise to God amid excruciating tortures, knowing that to die for Jesus is to live with Him eternally? It is a woman—a martyr.

"Who is that privileged being whom alone God has deigned to preserve from the stain of original sin; that being whom Jesus Christ in becoming man chose for His Mother,—above whom is God only, below whom is all that is not God? Hail Mary, full of grace; blessed art thou amongst women."

MRS. A. BOBEL.
5816 Telegraph Ave.,
Oakland, Cal.

News Items of Interest to Our People Culled From the Non-Catholic Press

CHAPLAIN GOES HIS ROUNDS IN AIRPLANE.

Paris, Sept. 10—The parson with an automobile has become a commonplace. But there is one in France who makes his parish calls in an airplane. He has a huge parish, the largest aviation instruction camp in the world. It's American, and it spreads for miles around a little village from the gunfire of the enemy in an odd corner of France.

And the flying chaplain gets around it every day, for he has his nerve. He'll fly with any recruit who happens to be driving a "bus" his way. The flying chaplain is Father J. J. Sullivan, who once had a nice little suburban parish at Tuskahoe, N. Y. When America entered the war all his six feet bristled to go. He tried the Marine Corps, then the navy and then the army. But Father Sullivan carries only 130 pounds distributed over his six feet and the military surgeons wouldn't have him. He was determined to come to France, however, and he came as one of the first volunteer chaplains of the Knights of Columbus.

Once here, his build immediately suggested aviation and there he was sent, and there now he flies from barrack to barrack. In fact, his parish has a radius of a good fifty miles, for there are a number of big American hospitals that near to the flying field, and Father Sullivan gets around to them at least once a day—at a hundred and fifty miles an hour.

His own nerve has endeared him to the daring youths for whom he lives, and just before dawn and the beginning of the fighters' day groups of them may be seen waiting outside the "flying chaplain's" tent, waiting to go to confession or receive religion, and then to offer to take the padre where he wants to go. From that time until dark the padre is seldom at ease. He is far from the firing line; he stands no chance for medals. But the aviators say he is doing an heroic bit, nevertheless.

WILL KEEP BOND TAB.

In order that the Liberty Loan business might be run on a business basis and that it might be known how the parish stood in the purchase of bonds, as well as to stimulate buying, in St. Teresa's Catholic church, St. Louis, members who buy bonds are to be listed in approved card-index style. The pastor, Rt. Rev. Mgr. Connolly, P. R., V. G., will know "to a dot" just what his people are doing for the Fourth Liberty Loan.

The plan was formulated at a Liberty Bond meeting held in response to a letter from the committee of priests appointed by Archbishop Glennon to lead in Catholic churches in the stimulating of bond buying.

Cards will be distributed to each worshipper as the congregation enters the church Sunday mornings, on which will be noted the individual's record in bond buying and card returned at the close of the service.—A Government Notice.

Churchgoer and Dontbelieve Engage in Friendly Discussion

(By Rev. Henry Meyer, 367 Baum St., Cincinnati, O.)

"Well, what is the next subject to be considered?" asked Mr. Dontbelieve, as he and his friend seated themselves for their hour's discussion.

MR. C.: "Following our talk on mysteries we might discuss miracles or prophecies. Or we can consider all preliminaries over and let the curtain rise on the vital part of our study: we can at last get to the heart of Apologetics, and treat of miracles when I bring them up as proofs."

MR. D.: "By all means let us get a taste of that science for which we have been preparing so long. Let us discuss the Bible and see what is the glory 'which gilds the sacred page, majestic like the sun.' I have always thought it would be unusually interesting to discuss the historical value of the Scriptures."

MR. C.: "First tell me what you know of the Bible? Can you give me a general idea of its division?"

MR. D.: "I think I can. The Old Testament, written before the coming of Christ, and the New Testament, written after His coming, are its two divisions. The books of the Old Testament are divided into (1) historical books; (2) books of praise; (3) books of morals, and (4) prophetical books."

MR. C.: "Very good. We shall begin by considering the first member of your subdivision, the historical books. The Pentateuch, or the Five Books of Moses, come first: they deal with the history of the world from creation to the death of Moses. Then come a dozen other books containing the history of the chosen people from the entry into the Promised Land to the coming of Christ."

MR. D.: "To be complete you must add that there are five books which contain particular history: the books of Job, Ruth, Tobias, Judith, Esther."

MR. C.: "That makes the enumeration complete. The study we shall now undertake is exclusively historical: that is, we shall prescind entirely

(Continued on Page Two)

Children's School and Playground

CALENDAR FOR THIS WEEK.

13 S. 21st after Pentecost.—St. Edward.
14 M. St. Callistus.
15 T. St. Teresa.
16 W. St. Gall.
17 Th. St. Hedwiges—Bl. Margaret Mary Alacoque.
18 F. St. Luke, Evangelist.
19 S. St. Peter of Alcantara.

Learn the Answers to the Questions which follow; also learn the meaning of terms frequently used in connection with our religion.

Name the joyful mysteries.

Which are the glorious mysteries?

What are the sorrowful mysteries?

In whose honor is the Rosary recited?

Catechetical Instructions

By Rev. R. E. K.

The remaining portion of the earth was left dry in order that vegetation might grow upon it. Artists and poets have vied with one another in their efforts to describe the beauty of man's terrestrial home. There is scarcely anyone with soul so dead, who does not appreciate at least in part, some of the great wonders of Creation. If the hills and dales which form what may seem the monotonous outlines around one's home, do not appeal to the average person, yet this self-same and imaginative creature will stand in trembling awe as he beholds seething, foaming, roaring waters make their dash over the rocks of Niagara seeking their rocky river bed, one hundred and fifty feet below, that will carry them through the seething waters of a mysterious whirlpool, where they flow rapidly down the majestic river to the Lake of Ontario.

Then there are the many varieties of plant life. The giant trees of the forest cannot but claim the attention of man, for they bespeak wonderful strength and durability and have for so many years furnished man with covering and protection from the wind and the storm. The flowers that bedeck the earth, coming to cheer the heart of man, and to beautify and make more habitable the earth upon which we live, and the vegetation that clothes the barrenness of the earth and furnishes food for man and beast, all these remind us of the Omnipotent God. It would have been a miracle to have placed all of these wonderful trees and flowers and all of the different varieties of animal life into this world. But to have made it possible for them to grow and increase and multiply, to instill in them the germ of fecundity, that is an act of omnipotence prompted by God's love for man. Penetrate the crust of the earth and we find beneath its surface minerals of every kind to give heat and comfort and wealth to man. In fact, all of these things which God created were created for man's sole benefit, and the meditation upon God's goodness and upon the generous way in which He has manifested His goodness, should make man truly humble and deeply grateful.

THE "ANGELUS."

Why does "that bell" ring in the morning; at noon, and in the evening? Most, if not all, of our non-Catholic friends do not understand the meaning of this bell when its sound is heard three times each day. They generally refer to it as "that bell."

To some of them it serves only as a warning to arise in the morning in time for work; to others it is perhaps a "disturber" so early in the morning—they don't mind it later in the day.

In order that we may get a better idea of the meaning of the "Angelus" bell, let us first consider what a bell is and learn the different uses for which it may be intended.

A bell is a metallic instrument made to produce sound, and the different sizes and de[illegible]ns of it depend upon the purpose for which it is used.

1. A tiny bell you would surmise was intended for a child's toy.

2. It may be a school bell that calls the children, youths and maidens to their studies about nine months of the year.

3. It may be a bell on a locomotive, used for giving a gentle signal when a passenger train is about to leave a station. To the crowds going to and fro on the platform, the sound of the bell is a warning for one and all to either "all aboard" or step to safety, for the "iron horse" is about to continue its journey with its load of passengers.

Note the difference between the bell and the whistle found close together on a locomotive: the whistle is used in the country where the speed monster, rounding curves and hidden by the hills, is not heard or seen until the danger point is reached, but the shrill whistle can be heard for a mile, giving warning to the overland traveler.

4. Again, it may be a fire bell used to give alarm in case of fire.

(a). Each bell has a distinct meaning, and is used differently; the child's bell is used as a plaything—to be heard as often as the little mind sees fit to command the hand to ring it.

(b). The school bell is heard at school hours and during the school session only—the balance of the year it is silent.

(c). The bell on the locomotive is heard each time the faithful man in the cab makes a new start on his journey over one of the many railroads that cross this great land of ours.

(d). The fire bell—which gets its name from the use to which it is put—gives alarm each and every time there is a fire, and no one knows how many times in the day or night it is going to be heard.

The "Angelus Bell"—ah, with what reverential attitude shall we not enter upon the contemplation of the "Angelus"—its origin; its sublimity; its beauty. Note the difference in the way it is used; if it were quickly and repeatedly tapped, it would resemble the fire bell; if it were tolled, we would conclude there must be a funeral; if it were sounded joyously, we might expect a wedding.

In the "Angelus" is embodied the joy of the wedding bells; the solemnity of the dirge, yet a semblance of that grand dignity is connected with it that surrounded the humble Maid of Nazareth when the first "Angelus" fell from the lips of the Angel Gabriel: "Ave Gratia Plena."

1. The bell taps three times, echoing the words of the Angel: "Ave Gratia Plena"—one salutation from the Angel. 2. Again the bell taps thrice, denoting the answer of the Holy Virgin. 3. Once more we hear the triple signal; this time to commemorate the work of the Holy Ghost, "et Verbum caro factum est." There are three immediately concerned in the beginning of the work of Redemption: 1. the Angel; 2 the Virgin Mary; 3 the Holy Ghost. How sublime. No time is lost—no useless words spoken. The Angel brings his message to the humble maid of Nazareth; she is troubled at his salutation, "Hail full of Grace;" but when he assures her that she has "found grace with God," and that she has been chosen to be the mother of the Redeemer, she said: "Behold the hand-maid of the Lord: be it done unto me according to thy word"—the work of redemption was begun.

When we hear the first three taps of the "Angelus," we pause and turn our minds to the Virgin Mary in her humble home of Nazareth, and with devotion repeat the words of the Angel: "Ave Gratia Plena." The Ave means "hail"—the morning salutation of olden times. Ave is the reversion of the word Eva, the latter meaning the mother of all persons. The first Eva proved unworthy of her title, as by her disobedience she precipitated death upon her children.

Our SECOND MOTHER, MARY,—the Mother of TRUE and GENUINE LIFE—brought forth CHRIST, who said: "I AM THE LIFE." The extraordinary and majestic messenger who addressed the Holy Virgin Mary was an Angel—the grandest of the Heavenly court—how fitting, for as a fallen angel seduced Eve to destruction, a faithful Angel should introduce and prepare the way for our salvation through MARY, the spotless Mother.

"Benedicta tu in mulieribus"—blessed art thou among women. Bring forth from antiquity all the noblest matrons and maidens, from Eve to MARY—the illustrious Sara; the careful and prudent Rebecca; the beautiful Rachel; the obedient daughter of Jephtha; Anne, the holy mother of prophets; the wise Abigail; the gentle Naomi; the faithful Ruth; the heroic Deborah; the brave Judith; the imploring Esther; the chaste Susannah—bring forth in beautious afray the renowned heroines of Christianity, down to the present day, and imagine the long line of pure and saintly women who will live in the Church until the end of time—what a magnificent galaxy! But among them, ONE exceeds in all things—MARY, the majestic Queen of her race.

"Ave Gratia Plena"—Sancta Maria, Mater Dei, ora pro nobis, nunc et in hora mortis nostrae."

ED. McCARTY.

of famine; in times of learning, we must store our minds for times of error and ignorance. We need the armor of God: That is formed by His grace, His teaching, His love, His direction.

Many men are not so much to be blamed, if today they are yielding on the battled-field of life. They were brought up in surroundings that did not savor of goodness; they were not taught of the existence of a God Who created them, Who redeemed them, but Who also would one day judge them, and reward or punish them according to the state in which they were found. They were not told what arms were needed, nor taught the doctrine that is true—so, facing the struggle with nature alone and human knowledge only, they have in most cases fallen victims to the enemy and their passions.

However, at some time or another, God has given to all the means of salvation. Man cannot be totally unconscious of this duty, for his own conscience and the example of the good tell him a tale that cannot fail to impress him. Besides, the experience of yielding to sin and the consequent remorse, are notes that sound a sad warning. Man bears too much of the likeness of God, has a soul too dignified, to wallow in the mire, and yet feel that such is his lot and his destiny. God made us for Himself, and our conscience and our heart never can be at rest until they rest in Him.

Churchgoer and Dontbelieve Engage in Friendly Discussion

(Continued from Page One)

MR. C.: "It answers practically the only difficulty you can bring up against them. I mean that if rationalists wish to reject mysteries because they cannot attain perfect knowledge of them, they would necessarily have to reject all the mysteries of nature."

MR. D.: "True, I have read that no one has ever been able to give adequate explanation of even such an ordinary thing as the chemistry of cooking. Was it not the great Pascal who defined science as 'a learned ignorance that knows itself'?"

MR. C.: "Now the point is this: If belief in natural mysteries is not unreasonable, belief in supernatural mysteries can offer no difficulties. God, Eternal Truth, Who vouches for the latter is surely a more reliable witness than our senses which vouch for the former.

MR. D.: "That answer would satisfy if the mysteries of faith were merely incomprehensible as those of nature are. But I fear some of them are more than that; they are contradictory. For example, if some one were to tell me that a certain bird is at the same time one bird and three birds, I should not believe him: it would not even be a good fable."

MR. C.: "I see you are hinting at the most sublime and most profound of all the Christian mysteries. It likewise would be poor fable if it implied that three distinct natures are only one nature or that three distinct persons are only one person. The dogma is, there is One God in Whom are three persons and these are one in nature."

MR. D.: "The distinction you make is very deep, but it enables you to evade a contradiction. Would it be possible to illustrate it by some example?"

MR. C.: "A good comparison is out of the question. Sometimes illustrations like 'ice, water, vapor,' or 'fire, heat, light,' are used and you can place your own value on these and others such as the three-leafed clover. But the most any sane mind can assert is that of ourselves we know nothing of the possibility or impossibility of three divine persons in one nature."

MR. D.: "I have read much of the alleged absurdity of this fundamental mystery. But, like so many other difficulties, it arises from a misconception of the meaning of the 'Holy Trinity'—the most profound and the most sublime mystery of the Christian religion."

MR. C.: "There is a very important distinction that is often overlooked in the discussion of mysteries. It is this: The fact that a truth is beyond or above our reason does not give us the smallest right to infer that it is contrary to our reason."

MR. D.: "Well then we may even say that God does not degrade, but really honors the human mind by communicating to it even a limited part of divine knowledge."

MR. C.: "That is really the case. Possibly for that reason we are accustomed to the frequent use of the doxology, 'Glory be to the Father and to the Son and to the Holy Ghost.' This prayer is an expression of that gratitude the earnest soul owes to God in that respect, for we cannot utter it without at the same time professing our belief in the greatest of all mysteries."

MR. D.: "It is again of no small import that the testimony of nineteen centuries is on your side. But I must not fail to point out the principal weakness of your parallel between natural and supernatural mysteries. With the onward strides of study the former vanish; the others remain forever a sealed book."

MR. C.: "I beg to differ from you. In its essence electricity, or heat, or light, is as big a puzzle or unknown quantity as it ever was: it is only the effects of its force that have been measured and analyzed—not the force itself. If the effects of God's grace on the individual soul could be recorded, I am sure they would outshadow the wonderful results of scientific progress."

MR. D.: "Well, not wishing to be 'over-proud and under-honest in self-assumption greater than in the note of judgment,' I admit the reasonableness of a belief in mysteries. We can now proceed to other matters."

MR. C.: "Like mysteries, we shall find that all our studies on God suit the words of the doxology: They 'give glory to the Father, the Son and the Holy Ghost. As it was in the beginning, is now and ever shall be for all eternity.'"

(To be continued)

After Dinner Story

(Continued from Page Three)

ment. Let us see: it is just eight-forty. Her hard day's work of teaching is over, and she is now in the dear little convent chapel speaking with Jesus and listening to His voice. She is telling Him of her love and offering up herself, body and soul, for His honor and glory. She is pleading with Him for the forgetful and wicked world, begging Him to protect the innocent, to convert sinners, to assist the dying, and to deliver the holy souls from Purgatory. For herself she is asking but one thing—for she has but one desire—to love Him and do His holy will. She has not a care in the world. Come sickness or health, abundance or privations, glory or shame, all is equally welcome, for she knows that all comes from the hands of her divine Lover. Could you have the effrontery to go to her tonight and ask her whether she regrets the step she has taken? Stella on the other hand, chose a brilliant marriage, but tonight Stella sits heartbroken and dry-eyed beside the bed —"

A piercing scream rang through the house. It was Stella's voice.

"Father," called the nurse, "come quickly! Mr. Basty is dying in convulsions!"

Catholic Colleges Furnish Endowment of Teachers

(Continued from Page One)

endowment of a million dollars could never have accomplished.

The writer can recall among other striking examples that of a religious community of men who came to the West without resources of any kind. They bought a tract of land and material for building on credit. In this community were skilled carpenters, masons, and even an architect. If the government or public erected the building which this community now owns it would cost a million or more. It contains shops and printing presses; it is enabling hundreds of young men to get an education at a minimum cost; it is preparing candidates for foreign missions; and sending forth numerous books and pamphlets from its presses. Again, personal sacrifice to education has taken the place of rich endowments.

There are Catholic colleges, then, where the instruction costs practically nothing, the administration but a tenth part of the ordinary college, and the maintenance is reduced from one-half to one-third. There are Catholic colleges where from seventy-five to ninety per cent of the ordinary expense is met by the devoted labor of members of the teaching Order. Tuition will more than cover the remaining expenditures. We believe, then, that we can claim with justice that the Catholic colleges have an endowment of men which in every respect takes the place of an endowment of money.

When sending subscriptions state whether same are renewals or not.

SERMONETTE.

(By Rev. Wm. Demouy, D. D.)

TWENTY-FIRST SUNDAY AFTER PENTECOST.

"Wherefore, take ye the armor of God, that ye may be able to resist in the evil day, and to stand perfect in all things."—Ephes. VI.

Some time in life to every man will come a struggle: there are so many enemies surrounding us and bent on our destruction, we cannot totally avoid it. Besides, there is our own corrupt nature which inclines us to evil. Our ignorance and our carelessness also very often lead us to where danger to our safety lurks.

The hermit and the anchorite in the desert, the monk in the monastery, the nun in the cloister, the saint in the cell—all have had their battles to fight, their temptations to undergo. As long as human blood tingles in our veins and human flesh covers our bones, we are not immune from the attacks of the wicked, the suggestions of our own nature, and the blaze of our passions. God sometimes allows us to be tried, that we may be strengthened by resistance, and that our worth may be manifest, even as gold is tried by fire. As Scripture is wont to express it: "The kingdom of Heaven suffereth violence, and the violent alone beareth it away."

But even though we bear a nature that inclines us to evil, and are ever walking in the midst of the enemies of God and ourselves, on the other hand, we are supplied with the means and given the aid that is necessary for conquest. From our earliest years, the Church takes us to her bosom, robes our soul in the sanctifying grace of God, trains us in a school where infallible lessons are taught, and preserves us by her sacraments, her doctrines, and her guidance. Hence, if we are not properly armed when the fight is on, the fault is ours; if we succumb in the struggle, the fault is also ours. As God Himself has told us, no one is lost except through his own fault.

The time to prepare for the fight is not when the battle has begun—then it is too late, and quickly we shall be overpowered. With regard to our spirituality, in times of peace we must prepare for war; in times of plenty, we must hoard up for times

HELPERS IN MISSION WORK.

The following amounts were contributed to the different funds from September 26th to October 3rd:

For Literature Propaganda in Needy Places	$18 00	Total—$3225 36
For Colossal Statue of Christ at Washington	10	Total— 2045 07
For Knights of Columbus War Fund	3 00	Total— 910 00

An Itemized List of Contributions Follows:

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Guard well thy thoughts; our thoughts are heard in Heaven.—Young.

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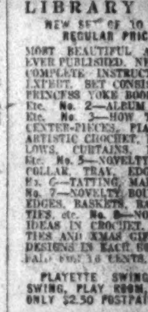
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SAVE COAL AND SAVE HEALTH

By Professor Ellsworth Huntington of Yale University.

Less Coal, Fewer Colds
Less Fuel, Fewer Deaths
Burn Less, Bury Less.

Save coal and you will save money. It is easy to see how that will happen in these days of high prices. Save coal and you will save liberty. It is also easy to see how our fight for liberty will be helped if the coal bins of our factories, railways, and steamships are kept full. Save coal and you will save health. Can this be so? Will not our saving of coal be at the expense of health?

On the contrary, the shortage of coal will actually improve our health. With better health we shall have fewer doctor's bills. That will not only mean a saving of money for ourselves, but will leave the doctors more free for war service. It will have still another great advantage. It will give the whole country greater strength to put into the work of winning the war.

Moderate Temperatures, With Moisture, Healthful.

Do you doubt this? Then consider these three facts:

1. An average temperature of 64 degrees is the best for the human race.

2. Moist air is more healthful than dry, provided it is not too warm. Such air feels warmer than dry air at the same temperature and retains its heat longer.

3. Variations of temperature are much more healthful than a uniform temperature. As a means of preserving health few things are better than a frequent fall of temperature followed by a more gradual rise.

But how do we know that these things are true? They sound quite contrary to some of our common beliefs. We know they are true because they are proved by the study of deaths by the million, and by measurements of the work of factory operatives and students by the thousand.

In order to find out the exact effect of temperature and humidity upon health I have recently made an intensive study of about nine million deaths in all parts of the United States and in France, Italy, and Japan. I have supplemented this by a less intensive study of over fifty million deaths in Belgium, Britain, Germany, Russia, Rumania, Bulgaria, Spain, Sweden, and other countries. Some sixty million deaths have thus been investigated. They all lead to the same conclusions. Sixty millions is an enormous number. Our personal impressions are of little value compared with such a vast body of absolute facts. Even if the facts lead to conclusions quite contrary to our general beliefs, we must accept them and act upon them, for the official records of deaths and of the weather cannot be set aside. Moreover the three conclusions mentioned above are supported not only by the study of deaths, but by an investigation of the work of factory operatives and students.

At What Temperature is Man at His Best?

Let us consider temperatures for a moment. Scientists have discovered that every living creature, whether it be plant, animal, or man, has what is technically called an optimum temperature. This simply means a temperature at which it is at its best. Above or below this temperature an animal, for instance, cannot run so fast, digest its food so well, nor fight so vigorously as when the thermometer is at this particular point. Different activities, however, may be at their best at different temperatures. Thus in man the optimum or best temperature for physical activity is 63 or 64 degrees F., while for mental activity the optimum is much lower—perhaps as low as 40 degrees and quite surely not above 50 degrees. Thus in order that both our minds and bodies may be in the best possible condition we need to live in air that averages as low as 40 degrees part of the year and as high as 64 degrees at other times.

Summer Heat More Fatal Than Winter's Cold.

An average temperature of 40 degrees means that there may be a frost at night, while by day the thermometer rises toward 50 degrees. An average of 63 degrees or 64 degrees for day and night means a range from about 55 degrees to a trifle above 70 degrees.

How are we to get these ideal conditions? In summer we cannot get them because we have not yet learned to cool our houses. The summer heat takes a terrible toll of lives. In New York City, for example, during the period from 1900 to 1915 the death-rate in July during the two years when that month was warmest was about 30 per cent greater than during the year when that month was coolest. The two warmest months average 78 degrees, and the coolest 71 degrees. During the remaining years the death-rate varied almost exactly in harmony with the temperature.

Yet Winter Death-Rate Higher Because of Artificial Conditions.

In winter, when we control the temperature within our houses, we ought to be able to live under ideal conditions. We certainly do no such thing. In large parts of the United States the death-rate in winter is even greater than in mid-summer. This is not due to the cold outside air nearly so much as to wrong conditions inside the house. The wrong conditions are, first, too high a temperature; second, too little variation of temperature.

Let us look at these three conditions. The millions of deaths already referred to, show that for practically all races the same temperature, 63 or 64 degrees, is the best. Strange as it may seem, the Finns, for example, in their cold northern home have not become adapted to low temperature. As the air grows warmer during the summer their health becomes better and better. Even their summers, however, are not quite warm enough, for only rarely does July average as high as 64 degrees. Far away to the south on the other hand, the people of sunny Sicily, where the temperature averages above 64 degrees much of the time, have not become adapted to a warm climate. For both Finns and Sicilians the same temperature is best. Even the American negroes show almost no adaption to a hot climate. For thousands of years their ancestors lived in a climate where the thermometer averages not far from 80 degrees. Yet today in our Southern States the health of the colored people is best when the temperature averages not higher than 68 degrees and perhaps lower. Thus all races are almost alike.

Forty to Fifty Degrees as a Night Temperature.

In order that people may enjoy ideal conditions of bodily health and of mental activity, they ought during the winter to sleep with open windows and in a temperature ranging from about freezing up to 40 degrees or 50 degrees. If rooms are used only for sleeping, there is no necessity of warming them above 50 degrees, at any time of day. Of course people must be well covered at night. They should use warming pans or footstoves rather than suffer from the cold. Nevertheless it is decidedly good for people to dress and undress in a temperature of 40 to 50 degrees provided they do so actively and quickly enough so that they do not become chilled.

Sixty-three Degrees for Living and Working Rooms.

The next requisite for health, so far as temperature is concerned, is that the rooms where people live and work should average about 63 or 64 degrees. During the part of the year when such temperatures prevail out of doors we get up in the morning and eat breakfast with a temperature of about 60 degrees. By noon the temperature rises to about 70 degrees. Toward sunset it is perhaps 64 degrees, and by bedtime it is down to 60 degrees. All day we are perfectly comfortable. We do not feel the need of a fire either in the morning or the evening. We feel as if we could accomplish almost anything. Watch the thermometer during some of the most delightful September days, and see how comfortable you feel when the thermometer is about 60 degrees at breakfast time and 70 degrees at noon.

If we are able to enjoy such temperatures in the autumn, why do we object to them in winter? On a zero day we come down to breakfast and find the thermometer at 60 degrees. We begin to grumble about the furnace and its caretaker; someone goes down cellar and rattles the dampers; and we sit down to breakfast cross and chilly. By noon the thermometer has risen to 68 degrees, but we still feel chilly, especially the old people. There seem to be drafts everywhere, and everyone is in danger of catching cold. Since everyone knows that this sort of thing happens, what is the sense in saying that people ought to keep their houses at an average temperature of 64 degrees in winter?

Effect of Humidity.

The answer lies in the conditions of humidity and variability. We feel cold with a temperature of 60 degrees on a winter morning and not on an autumn morning because the winter air is very dry. Climalologists talk about "actual" temperature and "sensible" temperature. By "sensible" temperature they mean the effect which the air has on the skin. The sensible temperature of dry air is always lower than that of moist air which appears to have the same amount of heat according to the thermometer. This is true even in winter. Our impression to the contrary is due largely to the fact that in the eastern United States winter days with high humidity are apt to be characterized by a wind, while the dry winter air of Minnesota, for example is almost quiet, except when the blizzards kill man and beast. Moreover, we often confuse the effect of condensed vapor with that of uncondensed. If the winter air is so moist that it condenses on our clothing, it inevitably chills us, but that it a wholly different matter. It does not alter the fact that when the air is dry its sensible temperature is always lower than when it is wet. So true is this that dry air at 70 degrees may feel cooler than moist air at 60 degrees. When the outside air is brought into the house and warmed in winter, it becomes as dry as the air of deserts, even if it has been saturated with moisture at the low outside temperature. Therefore it feels cool even at 70 degrees, and every little draft causes a chill. Among the results of the study of millions of deaths none is more striking than the remarkable effect of dry air in winter. In all the regions where houses are heated in winter, the drier months show a higher death-rate than the more humid ones, even though the temperature is identical. For instance, if we compare the dry Januaries with the more humid Januaries in New York, Chicago, San Francisco, Paris, or Rome, we find in each case that the driest months have a death-rate from 5 per cent to 30 per cent higher than the wettest months in the same place. This is the effect of humidity after the effects of temperature, wind, and so forth, have been eliminated.

When Dry Air is Harmful.

An equally strong proof of the harmful effect of dry air is found in another fact. In every one of the regions where the death-rate has been carefully compared with the weather, dry air is more harmful than wet air when the temperature is close to the ideal. In the interior of the United States, for example, when the temperature averages 64 degrees there are 10 per cent more deaths if the relative humidity is below 40 per cent than if it is above 70 per cent. This means that the extremely dry air of our winter houses not only makes people feel cold, but dries up the mucous membranes so that colds and all sorts of diseases become rife. Evidently the remedy for this state of affairs is to keep the air in our houses relatively cool and give it plenty of moisture. Thus we save coal, improve health, and make ourselves feel comfortable.

Changes of Temperature Beneficial.

There is still one more aspect of the question. From the millions of deaths which we are studying it can be plainly seen that the death-rate declines decidedly under the influence of rapid changes of temperature. Take, for example, the daily deaths in New York City for a period of eight years. These show that at all

(Continued on Page Four)

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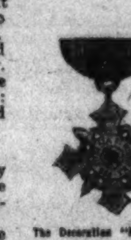
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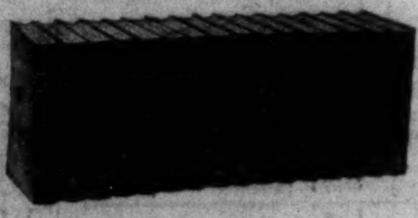
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Chas. G. Herbermann Editor-in-Chief



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Bureau of Information

Questions are answered, as far as possible, in the order received; hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Always direct questions to BUREAU OF INFORMATION or to DEPT Q, in separate envelopes. Questions should never be written on same sheet with subscriptions.

What obligation is there of defending one's country? Does the Church consider it binding in conscience?

In answer to this question, let us quote the words of Pope Leo XIII in his Encyclical on the chief duties of Christians as citizens: "The natural law enjoins us to love devotedly and to defend the country in which we were born and in which we were brought up, so that every good citizen hesitates not to face death for his native land." In another passage of the same Encyclical, we find the following: "We are bound, then, to love dearly the land in which we have received the means of enjoyment this mortal life affords." These two quotations from the eminent and well-beloved former Head of Christendom, state quite clearly one's duty in regard to the love of country, that not only must one love the land of his birth and defend its honor if needs be with his life, but he must also be ready to give the same generous support and protection to the land of adoption.

Is one allowed to eat food seasoned with meat or the drippings of meat, on Friday?

It is not allowed because to do so would be partaking of the substance of meat.

"It is, therefore, a holy and wholesome thought to pray for the dead, that they may be loosed from their sins." Is the foregoing a part of Scripture? If so, please tell me where it is to be found. Please explain it.

The text which you have quoted is found in the Second Book of Machabees, xii, 46.

The above quotation, found in the Book of Machabees, is so evidently an unquestionable proof of Purgatory, that those who deny this consoling doctrine of the Church, are forced to question the canonicity of the Book of Machabees. The passage in question refers to the time when Judas Machabeus led his army against the enemy and some of the Jewish soldiers were slain. It was when they went the following day to care for the bodies of their fallen comrades, that they found some of the donaries of the idols of Jamania. Realizing that this was contrary to the law of God to the Jewish people, Judas Machabeus and his soldiers asked God to forgive the sins of their comrades and gathered and sent twelve thousand drachms of silver to Jerusalem. This very action of the great military leader of the Jews shows that he was convinced of the truth that certain sins and imperfections can be forgiven after death. His words show the thought of the Jewish people in his time. They show that the Jews believed in a middle state between Heaven and hell, where it was possible for men's souls to be cleansed from the stain of sin. If they did not believe in this state of purgation, then it would have been in vain to pray for the dead. If they were in Heaven, they need not sacrifices nor prayers nor friends, and if, through the just sentence of God, they be forced to suffer eternal torments in hell, then prayers cannot assist them. It is well for us to recall how in connection with this particular belief in Purgatory (and particularly in regard to the belief of the Jewish people governing the propriety and the usefulness of praying for the dead) though Christ condemned the Pharisees, though he sternly rebuked the Scribes for their false teachings and practices, yet we never find a single instance where He told the Jewish people that their belief in a state of purgation after death was wrong and un-scriptural.

If poultry or live stock came to one's residence, and one did not advertise for their owner, and they remained for a considerable length of time so that the expense of keeping them would amount to quite a little sum, would one be allowed to sell them with other poultry or live stock? If it is a sin to sell them, could one give the amount of money to some charitable purpose? Must one confess it?

When the property of another happens to come into your possession without your actually desiring it, the obligation of trying to use all ordinary means, in order to discover the owner, still exists. There is a Latin proverb which reads: "Possessions demand their owner or lord." Now the ordinary means to discover the rightful owner would be to inquire or to advertise. Failing to do this, you did wrong. Even though these things remain for a considerable time in your possession, the owner should have been found and a reasonable amount should have been demanded of him for their maintenance or for the expense of advertising. If one knew the owner one should make restitution to him. It is only when it is impossible to discover or to reach the owner that one can give an equal amount to charity in the name of the true owner of the property.

I recently had an argument about the obligation of attending Mass on a Holyday. Is this obligation as strict as that relating to attendance at Mass on Sunday?

If you consult your Catechism you will find that the First Precept of the Church commands that we attend Mass on Sunday and Holydays of Obligation, as well as to refrain from servile work upon these days. The Church, in her law, makes no exception, and hence the obligation of attending Mass on a Holyday is identically the same as that which binds us to attend Mass on Sunday. In Catholic countries this is well understood and easily carried out. The fact that so many of our men and women must work on Holydays all too often gives occasion for the belief that there is not the same obligation for attendance at Mass on the Holyday as there is on Sunday. A sufficient reason will excuse one from attending Mass on either day. It is well for us to consider that the Church in commanding us to attend Mass on Holydays is simply using the power which Christ gave to her when He said to St. Peter, her first visible head, and Christ's representative on earth: "Whatsoever thou shalt bind upon earth shall be bound also in Heaven."

Anxious Agnes—No it is not sinful.

C. F.—If you write to Sister M. Eusebia, St. Paul's R. C. Orphan Asylum, Crafton Station, Pittsburg, Pa., you may receive the information.

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Issued Weekly by
OUR SUNDAY VISITOR
Huntington, Indiana

REV. JOHN F. NOLL, LL.D., Editor
Rev. R. E. Kelly, Associate Editor

Entered as second-class matter May 2, 1912, at the postoffice at Huntington, Indiana, under Act of March 3, 1879.

Subscription price (in advance).....50c the year
Foreign Countries, $1.00 the year
For advertising rates address the OUR SUNDAY VISITOR office

HUNTINGTON, INDIANA, OCTOBER 20, 1918.

Dearly Beloved Son: Health and Apostolic Benediction! There are two things which, among others, commend to us the Catholic paper Our Sunday Visitor, in editing which you have for many years entirely devoted yourself; the first is the task proposed by you so to spread and explain Catholic doctrine that you might attack Catholics more closely to it, and that you might win over non-Catholics; and secondly, the highly commendatory testimony which we are told this same paper received from Our Predecessor of happy memory, Pius X, and also from other personages of high and indisputable authority.

The one shows you to be a good dispenser of God's mysteries, the other proves that in pursuing this holy undertaking you are following the right path and are laboring with abundant fruit.

Why, therefore, to the praises you have already received should not also be added Our commendation? Indeed, it pleases us to do so in order, if need be, to encourage you in the race you are running. We bestow upon you the Apostolic Benediction to strengthen by the help of Divine grace your ardent zeal and those whom you have as helpers in this work.

Given at Rome, at St. Peter's, the eleventh day of March, 1917, the third year of Our Pontificate.

BENEDICT XV, Pope.

Apostolic Delegation, 1211 Biltmore St., Washington, D. C., April 27, 1913.

The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.

With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.

With best wishes I am, sincerely yours in Xto.,

✠ JOHN BONZANO, Archbishop of Melitene, Apostolic Delegate.

Dear Rev. Father: Fort Wayne, Indiana, March 29, 1912.

Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement. To furnish a weekly paper, for an annual subscription of 50c, appears to me to be most remarkable.

Devotedly yours in Domino,

✠ H. J. ALERDING, Bishop of Fort Wayne, Indiana.

Owing to the spread of Spanish Influenza, the Board of Health of some States has ordered the closing of churches and schools.

Since the principal part of our big circulation is distributed at the churches, thousands of our regular patrons failed to receive the paper during the time public services were not held at the churches.

Not knowing whether pastors would distribute the paper by carrier or in some other way, we could not, on our own initiative, withhold sending the bundles of papers. Some pastors sent us word not to mail the papers until we would hear from them that the churches were open again; but since the **closing order** was not nation-wide, we could not, uninstructed, withhold sending the papers to those who did not ask us to.

—o—

Next week we shall begin to publish a Presbyterian minister's story of his conversion. Since the reverend gentleman was helped into the Church by OUR SUNDAY VISITOR, he is writing for our columns the narrative of his struggle for the truth. Be sure to read it.

—o—

Be sure to read the very valuable instruction which appears in the place of an After Dinner Story this week, on page 3. To keep well and to save money this winter carry out Professor Huntington's suggestions.

—o—

WHY THE CHANGE OF POLICY?

Only a little more than a year ago we had a high regard for the **Christian Science Monitor**; we thought so much of its policy not to misrepresent that we practically apologized twice for publishing what one of its state representatives told us was a little unfair to Christian Science.

But the **Monitor** has changed its editor, who has changed the **Monitor's** policy. The new editor not only misrepresents (lots of editors do that **innocently**), but he **fabricates** charges against the Catholic Church, or he **steals** them from the vilest sheet published on this or any other continent. We hear that the new editor is an imported alien. We wonder why. Whose bidding is he doing? Why is he waging pro-German propaganda? Why doesn't **he** apologize when he discovers that he has slandered?

This week he tells you that the Pope or the Catholic hierarchy of the United States inveigled Congress into passing a law making prayer to the Blessed Virgin obligatory; next week he warns the people against giving any money to the Knights of Columbus War Fund; the next issue his insincere malice is shown by endorsing the kind of politics pursued by Catts and his ilk.

We entertain grave fears for Christian Science now that it seeks to further its interests by a campaign of vilification and slander; now we are convinced that it is "of the earth, earthy."

The following items were taken from a recent issue of the **Chicago Tribune**, and who in Chicago would believe that the Board of Trade, the Moody Bible Institute, the rector of St. James Episcopal church, and all the other Protestant leaders were tools of the Pope?

"The Chicago Board of Trade inaugurated 'soldiers' angelus' yesterday. As the clock struck noon, the pit paused in its rush, and the floor was stilled for a minute of silent prayer for victory for the Allied arms."

"Chicagoans within the sound of the bells of St. James' Episcopal church, Cass and Huron streets, are to be reminded daily of the obligation to pray 'for the success of our arms.' At noon each day, beginning Monday, the big bell of St. James' will be rung for three minutes. After being rung nine times, or 'three times three,' it will be tolled for the remainder of the period." [That's the way the Angelus is rung.]

"The Moody Bible Institute has followed St. James' Episcopal church in complying with the suggestion of the United States senate that the church bells be rung daily to call the people to a prayer for victory. Beginning Tuesday the Institute bell will be rung three minutes each noon."

"Eugene R. Hendrix, bishop M. E. Church South; J. B. Gambrell, president Southern Baptist Convention; Edgar De Witt Jones, president International Convention of Disciples of Christ; William O. Shepard, bishop M. E. church; James I. Vance, moderator Presbyterian Church U. S.; George W. Coleman, chairman Northern Baptist Convention War Commission; Hubert C. Herring, secretary Council of Congregational Churches; William M. Anderson, moderator United Presbyterian Church; Alexander C. Garett, bishop Episcopal Church, and J. Frank Smith, moderator Presbyterian Church U. S. A., have issued the following statement relative to the growing practice of a moment's prayer at noon for the Allied cause:

"'In view of the universal demand of the Christian heart for fellowship in expressing its deeper desires to God in an hour of national and world need, and in unison with those who have suggested the setting apart of a brief period of time for such, we, the undersigned, in a measure leaders in our churches by reason of our official positions therein, call upon the people throughout the land to set apart a sacred moment daily at the striking of high noon, in which united prayers shall be offered.'"

Will the trinity—The Monitor, The Masonic Chronicler, the Menace—please apologize?

A WORD TO THE WISE

By Rev. Joseph Husslein, Associate Editor of AMERICA

DIGGING THE GRAVE OF THE CHURCH.

Atheists, Agnostics, Socialists, have long been digging the grave of the Church. Daily we found them at their self-imposed labor. Like the graveyard clowns in Hamlet they were making merry over their task. The war itself could not distract them.

Creed after creed, they told us, had flourished and passed away and was laid to its final rest. The time had come when the Church of Christ, too, must take her place in the grave that was now prepared for her.

They dug up the bones of the dead and bygone superstitions of the past, the religions of Babylon and Egypt, of Greece and Rome, and jolted them together into a heap. Vauntingly they assured the world that the grave would soon be ready for its newest tenant, the Catholic Church.

The argument is plain. It is known as the "evolution of religion." One form of religion has succeeded another—so they reason—and the time has come when the religion of Christ must in turn be superseded by the religion of humanity, philanthropy, or whatever else we may wish to call it. The grave is dug, deep and wide, and the chapless bones of the ancient religions are triumphantly held up to read a moral to us. But the humor of the poet gives way to the irony of God, and, one by one, they who have dug the grave are themselves laid away in it. "Behold they shall speak with their mouths, and a sword is in their lips. But thou, O Lord, shalt laugh at them" (Ps.LVIII, 8, 9). They pass and are forgotten, but the Church continues as before.

Their conclusion was based upon a false premise. Their hope rested on a futile and deceptive fallacy.

True religion has in fact continued upon earth, the custodian of Divine revelation, from the time when God gave to fallen man the promise of the woman and her seed, that should crush the serpent's head, to the present day and hour of the year of grace in which we live. Its promises have merely been fulfilled, its types and figures realized. The prophecy of the Messiah, announced to the first man and women, was through the centuries made more clear and definite in successive revelations, until every detail was fulfilled in Christ at the very date and place that had been so precisely foretold. The Old Law then yielded to the New; the Synagogue to the Church. And on that Church of Christ, one and unchanging, rests the promise today that it shall continue to the end of time.

What was laid away in the grave, as false and dead forever, without any hope or promise for the future, was the ever-changing superstition of the past: the false, libidinous pagan religions that retained but blurred and shadowy recollections of the primal revelation. The truth itself has never changed, has never died, shall never pass away. So, too, during all the centuries of Christianity, the sects have come and gone, but the one Church of Christ, built by Him upon Peter, has continued through the ages, for to her alone He gave the promise: "Behold I am with you all days, even to the consummation of the world."

With each successive persecution men believed that her years were numbered. Pagan Rome began the work of consigning her to oblivion, and today we behold, rising in sublime magnificence over the ruined palaces of the Caesars, the dome of St. Peter's.

No sooner had idolatry vanished than Arianism arose. Its coming was even more sudden and its growth more marvelous than the development of modern Protestantism, which has followed in its footsteps. Men woke startled from their sleep to find the whole world become Arian, as they believed. But it was only an illusion. The word of God did not fail then. It did not fail when Arianism passed away and Protestantism arose. It can never fail in the future, whatever persecutions may still await the Church from without, or whatever heresies may arise from within. For God has spoken and His word is final: "Thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against her" (Matthew XVI, 18).

Churchgoer and Dontbelieve Engage in Friendly Discussion

(Continued from Page One)

from the inspiration of Holy Writ and consider its different books in the light of what I may call their human authenticity and genuineness."

MR. D.: "I understand. Just as we apply the science of history to verify the Commentaries of Caesar or the Anabasis of Xenephon, so we must put the Bible to the test. The problem before us is the answer to this question: Do the sacred books, as historical documents, merit our full confidence?"

MR. C.: "Exactly. Hence it is my task to show that they possess such authority that to doubt them would be to question every single fact of history for 'History, with all her volumes vast, hath but one page.'"

MR. D.: "Therefore you must first show that these books date from the time attributed to them by their author; second, that the truths embalmed in their pages have undergone no substantial corruption since their writing, and third, that the author was a reliable person, mentally and morally fit for his task. That is quite a task when your subjects lived in ante-Christian times."

MR. C.: "But there are established scientific laws to apply to this scrutiny. Let us begin with the first requirement and apply it to the Pentateuch. The unanimous and constant tradition of the Jews, ancient and modern, gives a superabundant proof that Moses wrote this part of the Bible."

MR. D.: "Yes, I know the whole Jewish people, since its exitus from Egypt, at all times has treasured the Pentateuch as the work of Moses, and all the sacred writers, from Moses to Jesus Christ, either explicitly or implicitly testify to his authorship. Even the profane historians of those centuries give similar assurance, as do the Jews of our own day."

MR. C.: "Hence it is unnecessary to add the testimony of the Samaritans. Despite their enmity with the Jews they preserved the Pentateuch and awaited the Messiah. This shows that when the tribes were separated (about 1000 B. C.) the authorship of Moses was universally acknowledged."

MD. D.: "It is no small matter that such scoffers as Celsus, Porphyrius, Julian the Apostate, and others whose interest would have been best served by proving that the Christians based their beliefs on Apocryphal documents, never questioned the Pentateuch's authenticity."

MR. C.: "To complete the extrinsic proofs for our thesis we can add the testimony of Jesus Christ and the New Testament writers, for they likewise have great weight as historians, aside from their inspiration. Present day traditions of all creeds and sects crown the argument."

MR. D.: "The other argument, the intrinsic, may be summed up by saying that whatever these five books recount of the customs and conditions of the people of whom they treat is in full accord with the character of the times in which Moses lived."

MR. C.: "It is well to mention here that the discoveries of the archaeolgists as well as the study of languages, of geology, etc., have given some most striking and beautiful corroborations of this fact. I cannot do better than again refer to those wonderful essays of Cardinal Wiseman, 'Religion and Science.'"

MR. D.: "As we are treating of a national and religious work, which at the same time contained the laws of the people, the possibility of deception dwindles to nothing, our certainty is really adamant. We may now pass on to a more difficult point, the integrity of the Pentateuch."

(To be continued)

Readers Speak, To Readers

OUR SUNDAY VISITOR IN EVERY CATHOLIC HOME.

Dear Father Noll:

For your encouragement and the edification of your readers permit me to state that Rt. Rev. P. J. Garrigan, Sioux City, at the close of the late Priests' Annual Retreat, held there in Trinity College of which he is the founder, dwelt, among other subjects, on the importance of having a Catholic paper in every home in his Diocese. He especially called attention to the merits of Our Sunday Visitor; and furthermore impressed on his priestly hearers the desirability of having it circulated amongst their parishioners, going so far as to say that, if for any reason persons could not subscribe, pastors should see that they will be supplied with copies from the parish funds. His earnest and sterling words produced such an impression that I do not believe there will be a single pastor in the Diocese that will fail to respond.

I deem it my duty in the interest of our religion divine to make this known in the hope that the advice of a prelate so strongly identified with higher Catholic education may, in this crucial period of our country's history, produce a salutary effect even outside his own immediate jurisdiction.

It would be further edifying if you give reports of similar action of other Bishops. Anyhow we are glad to be stimulated to circulate your Harmonizer here in Iowa, for if reports be true, Iowa is to take a prominent part in raising millions of dollars next year to extend Prussianized Christianity further not only in America, but also in foreign lands.

(Rev.) JOHN PHELAN.

Stephen, Minn., Sept. 27, 1918.

Dear Sir:

You ask for the opinion of the readers as to whether you should continue printing a cartoon on the front page of Our Sunday Visitor.

I am certainly of the opinion that you should continue doing so. It's an excellent idea. Many a bigot or fallen-away would not read the paper, but when he sees the cartoon he is naturally inquisitive enough to pick up the paper to see what it is about and then he will read also further. It takes just little things to make converts or to bring the so-called fallen-aways back.

I would suggest that you use picture illustrations to prove and explain the teachings of the Church; v. g., Conscience, Cause and Effect, etc.

Sincerely yours,

REV. J. FRALING.

Denton, Texas, Oct. 8, 1918.

To Editor Our Sunday Visitor.

Dear Friend: In the issue of Our Sunday Visitor of September 29, you request to know whether it is advisable to continue the pictures which appear in O. S. V. If they were discontinued the children would weep. A picture lasts while the reading may be forgotten. Unless the expenses are great, kindly continue as before.

You are about to discuss the food question. It will be a great help to readers. The poor especially will profit by it. Then take up economic questions, which are so urgent today.

God bless you and Our Sunday Visitor.

RAYMOND VERNIMONT.

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